551 semi-Kazakhs, the sedentary Kazakhs who have become Sartizized.

Incidentally, let us recall here the opinion, heard among Russians that among the Kazakhs there exists a prejudice against giving the name of the wife, when asked for it, as well as against 784 naming the exact number of heads of their livestock. The veracity of this is disputed by Khudaikul, who adds, however, that the sharp tone of the question and the persistent demand can cause evasiveness (kulyk). On this matter E. A. Aleksandrov reports from Kazalinsk: " Not only the rich but in general /Inserted page. Picture. Caption: Bii Sultan Kanaev of the Chimkent uyezd. Drawing by Akhmatov/1 /101/ the Kazakhs do not say the number of their livestock, for fear of attracting the wrath of the gods. It is not even acceptable to say the number of one's children, for the same reason. "

/102/CHAPTER VII.

The use of land and water. - Nomadizing. - Hospitality. - Common property. - Assistance.

423 Before the Russian dominion, land was not considered personal property. It belonged to a person only as long as he was on it, or 428 cultivated it. To this day in the northern uyezds land is not transferred by inheritance. The son who receives his allotment in the Auliye-Ata uyezd does not receive a share of the land, of which there still is much in the uyezd. The land remains to the unalloted sons. In the southern uyezds tilled land and land sectors of all sorts are transferred by inheritance.

423 In the Perovsk uyezd, summer camps, winter camps, the grounds appended to them etc., are more and more associated to certain communes and divided among them. The canals, with the land irrigated by them, belong to those who operate them and their heirs.

Among the Kirgiz only those sectors are sold on which there are trees and buildings. They abandon ploughed fields when they depart. These become the property of the person who occupies them.

Summer camps and winter camps are occupied by the Kazakhs by rights of hereditary use. The construction of canals, farm houses, buildings and gardens transforms the land into private property. Shares of lands do not exist. The winter camps are primarily in places where sanxaul, shrubs or rushes grow. The summer camps are in cooler places, i. e., further north or in the mountains.

Land use, by this system, is not distributed equally and is found

1/ [Not reproduced --A]

[311 cont.]

equally from heat and cold.

The violence of the wind brings enormous flakes of snow into the tent through the door and the opening at the top, and sometimes a storm blows over the felt edifice with all its occupants. The children, half-naked, come out from under the felts or the sheepskins in which they are usually enveloped, throw themselves on the hot cinders, burn their hands and feet, and utter cries which pierce the heart.

In order to protect themselves from the misfortunes and unpleasantness which winter causes them, the Kazaks choose for their winter camp the middle of some grove, reeds, hills, or the sands in the southern part of the steppes.

We have said earlier that their camps, winter as well as summer, cannot be exactly determined and are not always occupied by the same inhabitants. Nevertheless, they are quite constant in the choice of the former, because not all localities present the [312] necessary conditions for a winter camp to the same degree and because the depth of the snow does not allow them to move.

Some Kazaks, especially those who are nearest to the Russian border, collect supplies of fodder in the autumn, dig pits in the ground to put their livestock in, and build fences of wattling, when the place permits it, to protect themselves from the wind, especially the north wind.

The suffering they are caused by the frosts and storms makes them celebrate the return of spring with rapture. They spend most of the summer days sleeping and drinking kumiss, and they eat very little meat. At night they gather to enjoy the pleasures of the table together, and to tell each other stories, or to listen to musicians who play the chibyzga or the balalaika.

But the autumn is the best time of the year for them. It is in this season that they undertake their longest trips (1), and they

1. We will note in passing that superstition prevents the Kazaks from undertaking long trips when the moon is on the wane.